

The Jewish Question in Current Testimony

The Padlocks of Enforced Silence are Being Broken and Truth Finds Utterance in Many Sources: a Sheaf of Unbiased Testimony

THE Jewish Question continues to attract more and more attention. In many quarters a new tendency toward freedom of the press is observed, and the long-concealed truth is getting itself spoken bit by bit. It has been thought worth while, before going on to other phases of the study of the Jewish Question to present in this article a few of the informative or confirmatory articles that have appeared in the public press. It need not be said that, with a single possible exception, none of the writers or publications here quoted could be called "anti-Semitic." Not even the most unreasonable Jew could append that term to any writer or publication here cited.

The Associated Press sent out a dispatch which was printed in American papers of August 24, as follows:

"Thousands of Russian Jews are crossing the Esthonian, Lithuanian and Polish borders every month, many sent from Soviet territory under protection of high Bolsheviki officials, according to travelers in the border states who recently have returned here. The opinion in neighboring states is that the exodus is prompted by fear of an approaching crisis.

"The fact that no appreciable organized Russian anti-Bolshevik movement has appeared since Baron Wrangel's forces were dissipated, leads observers of the situation here to believe that should the overthrow of the Soviets occur this winter it will take the nature of a popular uprising, supported by such troops as are not at the front. Many fear it will result in a widespread anti-Jewish program.

"For these reasons every Jewish family of means, and many that are destitute, are attempting to get out of Russia. They have no desire to tarry in Lithuania or Esthonia, but are seeking to enter Germany, with the idea of eventually reaching America."

The Report of an Eyewitness

TO GIVE the reader the background of this fear, we offer part of a letter from Kishinev which was received by a North Dakotan:

"My Dear Friend Gutsche:

"For one month no fugitives arrived, but now again many of them are coming from the Ukraine to Bessarabia, most of whom are Jews. They are a different lot than the former fugitives were; for they are wearing costly clothes, furs, precious stones, jewels, and so on, such as was seen before the war only by very well-to-do people, landowners and the like; they have money and money's worth. There is no doubt that these fugitives had leading positions in the Bolshevik régime, perhaps they were commissars, or even 'judges' on the 'Blood and Inquisition courts' of the so-called 'Tschreswyschaika' or short 'Tscheka'—their purses and pockets are filled, not with worthless paper money—for they themselves have manufactured that, millions and billions of it, which they have thrown before the Christian brood, the 'goies'—no, filled with money and precious jewels which no more show traces of blood and tears, but shine and glitter the same as in those happy hours of their rightful owners.

"But the people over there (in Russia.—Ed.) are awakening; they wonder about the source of all this terror. The children of Judah know the answer thereto, but they prefer to leave the ground which is becoming unsafe to stand upon; it is getting too hot for them. The Nemesis is raising her head from out the blood of innocence which calls to heaven for revenge. Yes, they fear the result of their actions and wish to save their skins before it is too late. In this they succeed, but not always are they allowed to keep their furs, their stones and precious metals; they overlooked the Rumanians. These people are very vain and greedy for costly things! The newcomers are on their way to America and the doors on all borders are willingly opened them, even to the soldier in the army. Only on again! The faster, the better! I think that some day America will have so many Semites that they (the Semites) will be looked upon the same as the colored, the black, yellow and brown races.

"Imagine for a moment that there were no Semites in Europe. Would the tragedy be so terrible now? Hardly! They have stirred up the people in all countries, have incited them to war, revolution and communism. They believe in the saying that 'there is good fishing in troubled waters.'

"But enough of 'the chosen people.' Some day they will reap what they have sown . . .

" . . . Another picture—Every three or four days a 'razzia' (domiciliary search, graze) is being conducted in the city. Terror, fear and oppression drives the people from the streets, looking for hiding places. The people do not work, eat or sleep. Only stamping,

VOLUME two of this series of Jewish Studies is now off the press. It is entitled "Jewish Activities in the United States," being the second volume of "The International Jew," twenty-two articles, 256 pages. Sent to any address at the cost of printing and mailing, which is 25 cents.

cursing patrouilles are seen on the streets with their victims. In this manner 200 or 300 persons are often driven together: former civil and military officials, teachers, landlords, business men, and so on (only Christians, seldom Jews); among them also women. This group is then led to the 'Tchreswyschaika.' In front of the group are 40 to 50 armed red guards, infantry and on horses, right and left about the same number of guards, in the rear several carriages or an automobile with machine gun, and behind that again infantry and horseback riders. When this group is seen on the streets, everyone flees terrified; occupants of houses peep through cracks and press their hands to their hearts to see—what?—Father, brother, son or other relatives led away from their once happy homes, perhaps never to return again. This they know, those behind doors and windows, where occur hysterical spells, heart failures and deaths. Words cannot express the terror of it all.

"And then at the 'Tschreswyschaika'? There are youths, mostly circumcised, often half or wholly drunk! Should there be personal enemies among the 'judges,' the unfortunate ones are executed either on the same day or the next one, but are sometimes also 'tried' like they 'tried' the heretics in the Inquisition chambers. Several of these creatures of the 'Tschreswyschaika' and especially a certain Wichmann—a Jew, of course—carries on terribly; he is the terror of the city and the flat land; he even kills Bolshevik Commissars and their wives should they now and then reveal a more humane feeling.

"They fear the reprisal and hasten across the borders, laden down with valuables.

"More suffering is caused in the cities by hunger and cold. The dead bodies are buried without coffins and often without clothes. How the people dwell in houses I shall, perhaps, relate next week. Enough for today.

F. Herch."

An American Observer Makes Plain Report

THE freedom of the Balkan Jew from the hunger and suffering which afflict the native peoples is vividly set forth in the words of an American:

"Our ship is the first to enter Libau on a peaceful mission since the war, they say. At any rate, our arrival has caused a great excitement, on account of the food cargo we have for these people. At present we are tied up to a quay, in a narrow stream that seems to be also a sewer. Unloading our flour is a ticklish piece of work, due to the terrible hunger of the crowd that watches us. Whenever a bag breaks, people fight to scrape up the loose flour, which they put into cans along with a good portion of dirt that is mixed into it . . . Everyone has a tin can and at noon there was almost a riot over a bucket of potato peelings that were tossed into the water. The people tied strings to their cans and went fishing for the peelings. They stand all day and beg us for food . . . It is not a very pleasant sight—this crowd of emaciated, white-faced men, and women, and big-eyed children.

"The most damnable thing about it all is the dozen Jews who flit like magpies through the crowd. They are young, soft, well-groomed and prosperous. They carry canes, wear new straw hats, and resemble the kind you see in the States. They have nothing in common with the other people. They have money, plenty of it, and they seem to think this ship is a floating pedlar's cart and tobacco store. They come up to the gangway and wave British five-pound notes in the air, offering them for a carton of cigarettes. Or, they have gold watches that they will trade for a few pounds of soap. From the looks that other people favor them with, I do not wonder that we hear about periodic slaughters of the Jews in Russia. These fellows look too prosperous in comparison with the rest of the population to suit me."

The peculiar character of Jewish cruelty in Russia is so little in accord with the character of the Jews

as we propagandized Americans have been taught to conceive it, that even THE DEARBORN INDEPENDENT, in its desire to present a consistent account of Jewish activities as they relate to the United States, has not opened this special phase of the study of Jewish psychology. The sadism displayed throughout the Russian Terror has been discussed briefly in "The World Significance of the Russian Revolution" by George Pitt-Rivers.

There is, however, American Jewish testimony on the same point. It is found in the April, 1921, number of the *Hebrew Christian Alliance Quarterly*. In an article entitled "Persecution Is Not the Monopoly of Christianity and Is Contrary to Its Principles," the Rev. M. Malbert, B. A., of Ottawa, Ontario, says:

A Jewish Writer Details Jewish Cruelty

"WE MUST now proceed to deal with our last point. The Jews blame Christianity for its persecuting spirit. They consider it a monstrous thing to persecute another person for his convictions. Now, the question is, are they themselves free from the persecuting zeal? I am going to show that real religious persecution is uniquely Jewish, and that they themselves have been the relentless persecutors. In the year 120 B. C., John Hyrcanus, son of Simon, the last of the Maccabean brothers, who fought against the Syrian hosts in defense of their religion, persecuted other religions. He destroyed the Samaritan Temple on Mount Gerizim. Next, he conquered the Idumeans and bade them choose between exile or Judaism. They chose the latter. That he made a mistake in forcing his religion on an unwilling people, may be seen in the treacherous Herodian dynasty, Idumean converts, who were a curse to the Jewish nation.

"The intolerant religious spirit among the Jews themselves is unique in history. In the Maccabean princes, the royalty and the high priesthood were united in one person, King Alexander, third son of John Hyrcanus who was a Sadducee. The Pharisees therefore hated him. In the year 95 B. C., on the Feast of Tabernacles, as he was officiating in his high priestly capacity in the Temple, instead of pouring the water on the altar, he spilled it at his feet. The congregation worshipping with the palm branches and citrons in their hands, noticing the water spilled at the high priest's feet, started to pelt him with them. The king's life was in danger and he was constrained to summon to his aid the Pisidean and Cilician mercenaries. These fell on the people and slew 6,000 within the precincts of the Temple. The hostility of the Pharisees was more bitter against the king, and their hatred knew no bounds. But the king endeavored to make peace with them. He therefore summoned their chief men and told them that he was tired of the feuds and that he desired peace. What were their conditions? They replied, the death of the king. Then they actually set out to betray their country. They invited the Syrian king, Eucerus to invade Palestine and treacherously offered him their aid. Eucerus advanced upon Judea with 43,000 men. The Pharisees kept their promise and fought in the camp of their country's enemy against their king, who was eventually defeated. The poor king, the descendant of the heroic Maccabees, wandered about in the mountains of Ephraim. At last, 6,000 Pharisees, conscience stricken, returned to him from the Syrian camp. With those 6,000 penitents, he was able to force the Syrians from Judaea. But the majority still remained hostile and made war against him, but they were finally defeated and reaped the fruits of punishment that they deserved.

Some History for Misled "Gentile Fronts"

"THE Jewish king himself was intolerant and he forced many heathen cities to embrace Judaism; those who refused were destroyed. Simon ben Shetach, president of the Synhedrion, condemned 80 women to be crucified for witchcraft. The son of Simon ben Shetach was accused by his enemies of some breach of a religious precept and although the father himself knew him to be innocent, he nevertheless sentenced him to death and allowed him to be executed.

"Between the school of Hillel and Shammai there was constantly bloodshed. The trial and execution of Jesus were the natural outcome of religious intolerance. The greatest service to God a Jew thought possible was to persecute the Christians. Rabbi Tarphon said that the Gilon, that is, the Gospels and all the writings of the Minim, that is, the Apostolic Epistles, should be burned even with the holy name of God in them. He maintained that Christianity was more dangerous than paganism and he would rather fly to a